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porting the external evidence has been presented, while there was nothing to discredit the evidence but some supposed general conditions which on examination proved to be of no positive weight. Indeed no one has had the hardihood to dispute the evidence on anything but theoretical grounds. If Dr Matthew had familiarized himself with all the evidence concerning remains of man beneath the lava deposits on the Pacific coast, and not trusted to the criticisms of a single critic writing many years after and depending wholly on general considerations, he could not have written as he has in his criticism of my position on the subject.

One more word: The cause of variations in animals and plants is still as profound a mystery to scientific men as it has ever been. To suppose that chance variations have furnished the ground for natural selection leading up to the marvelous organizations which we find in both plants and animals involves a mathematical absurdity. Design must be reckoned with in some shape. The manner in which we think it to enter will be determined largely by one's philosophy concerning ultimate things. "Sports" occur in nature. My own statement is that to Science, man, while genetically connected with the lower species, appeared as a "sport," and that as yet there is no sufficient evidence that he attained his present superiority by infinitesimal degrees. When Dr Matthew finds the evidence for which he hopes in central Asia we shall all be glad to consider it.

But space forbids reference to several other points in which Dr Matthew's criticisms are unjust. I close by simply saying that in Dr Matthew's slurring reference to my knowledge and use of early Biblical documents as contributing something to the solution of the problem of the early distribution of the human race, he betrays his own ignorance of the present state of Biblical criticism. The theories by which the antiquity of those documents were challenged twenty-five years ago in Germany are now discredited and are being rapidly abandoned in the country from which they emanated. But this is not the place in which to present the evidence of this fact. G. FREDERICK WRIGHT

OBERLIN, OHIO

THE "RED-PAINT PEOPLE"

It has ever been a failing of some archeologists, both here and abroad, to attribute great age to any form of burial or aboriginal objects the origin of which was not apparent. For this reason many graves discovered on the coast of Maine have been considered the work of a mysterious people whom "for want of a better name we have designated the 'Red-paint People.'"¹ The name has been applied on account of the large amount of red hematite (red oxide of iron, Fe_2O_3) found in

most of the graves. But the custom of placing a mass of this mineral in graves was not confined to the people of Maine, since it has been found associated with human remains, either in mounds or in separate graves, probably in every state east of the Mississippi. In some parts of Florida vast quantities of the red oxide had been mixed with the natural white sand, coloring the latter a pinkish hue, and placed as distinct strata in mounds. The following is from a description of a mound on Murphy island, Putnam county, Florida:²

"The body of the mound was composed of the whitish sand of the surrounding territory, with the marginal portions, 4 ft. or 5 ft. in, dyed a light pink through the intentional admixture of the red oxide of iron. Pockets of pink sand and of light chocolate colored sand, some of considerable size, were encountered throughout the mound."

At another point in the same mound a large number of objects of stone were discovered

"ten feet down, in a pocket of red *Hematite*, near human remains."

Many similar references could be quoted. About thirty years ago three small mounds occupying the summit of a bluff between Spoon river and Walnut creek, in Knox county, Illinois, were examined. The largest of the group was about three feet in height, with diameters of 64 and 47 feet. At a depth of two feet below the center, ashes were encountered resting upon a stratum of clay about three inches in thickness. The clay had the appearance of having been packed while in a plastic state. "Below the packed clay is a thin stratum of red paint, and below the paint, ashes and paint intermingled. In this material we found 14 arrow-points made of hornstone."³

But to return to Maine. The graves are practically destitute of all traces of human remains, but of itself this condition is not necessarily proof of great antiquity. The cemeteries are along the shores of lakes and streams, consequently the ground is probably more moist than in other sections, and this element, aided by the extreme cold often prevailing in this locality, would have hastened the decay and final disappearance of human bodies.

Mr Moorehead fails to describe the exact form and size of the graves examined by his party, but we are led to believe they are similar to those

¹ Moorehead, Warren K., The Red-paint People of Maine, *American Anthropologist*, vol. xv, Jan.-Mch., 1913, pp. 33-47.

² Moore, Clarence B., Certain Sand Mounds of Duval County, Florida, in *Journ. Acad. Nat. Sci. Phila.*, vol. x, 1895, pp. 63-76.

³ Adams, W. H., Mounds in the Spoon River Valley, Illinois, *Smithsonian Report for 1883*, pp. 836-837.

discovered by Mr Willoughby about twenty years ago.¹ Admirable drawings of some of the latter are given in the article cited. These represent pits from two to three feet in diameter and of about the same depth. Resting upon the bottom is a quantity of pulverized hematite, and often some yellow oxide, which has resulted from the oxidation of masses of pyrite. These pits closely resemble the caches met with on the sites of many villages of Algonquian and Iroquoian tribes, and a human body to have been placed in one would necessarily have been flexed, and probably wrapped in a robe or a bag. Some pits are larger and are supposed to have contained several bodies, similarly placed. The upper surfaces of many graves are shown to be decidedly concave; this would have resulted from the settling of the earth after the decay of the human body and its accompanying objects of a perishable nature.

Now, in view of these discoveries made on the coast of Maine, within the limits of the territory of the Abnaki, it is of interest to consider the form of burial practised by the kindred Indians which occupied Cape Cod, Massachusetts, during the early part of the seventeenth century.

The Pilgrims in the *Mayflower* reached Cape Cod and came to anchor within the present harbor of Provincetown, November 11, 1620. A small party was soon sent ashore to explore the neighboring forests, and in their journal,² under date of November 30, the following entry occurs:

"When we had marched five or six myles into the Woods, and could find no signes of any people, we returned againe another way, and as we came into the plaine ground, wee found a place like a graue, but it was much bigger and longer than any we had yet seene. It was also covered with boords, so as we mused what it should be, and resolved to digge it up, where we found, first a Matt, and under that a fayre Bow, and there another Matt, and under that a boord about three quarters long, finely carued and paynted, with three tynes, or broches on the top, like a Crowne; also betweene the Matts we found Boules, Traves, Dishes, and such like Trinkets; at length we came to a faire new Matt, and vnder that two Bundles, the one bigger, the other lesse, we opened the greater and found in it a great quantitie of fine and perfect red Powder, and in it the bones and skull of a man. The skull had fine yellow haire still on it, and some of the flesh vnconsumed; there was bound vp with it a knife, a pack-needle, and two or three old iron things. . . . We opened the lesse bundle likewise, and found of the same Powder in it, and the bones and head of a little childe; about the leggs, and other parts of it was bound strings, and bracelets of fine white Beads; there was also by it a little Bow, about three quarters long, and some other odd knacks; we brought sundry of the pretiest things away with us, and covered the Corps

¹ Willoughby, C. C., Prehistoric Burial Places in Maine, *Papers of the Peabody Museum, Harvard University*, vol. I, no. 6, 1898.

² Cheever, G. B., *The Journal of the Pilgrims at Plymouth*, New York, 1849, p. 38. (This is often designated the Mourt Relation.)

vp againe. After this, we digged in sundry like places, but found no more Corne, nor any things els but graues."

The last statement makes it appear that the graves were so similar in form and appearance to the caches in which the corn was stored that one could not be distinguished from the other, therefore the very recent graves encountered by the Pilgrims were of the same form as those illustrated by Willoughby. These graves on Cape Cod, if found at the present day, would present an appearance in every respect similar to those found on the coast of Maine. The outline of a pit could be traced in the sandy soil; all signs of the human remains, together with other objects of a perishable nature, would probably have vanished, but all examples of stone and metal, and the "great quantitie of fine and perfect red Powder," the insoluble red oxide of iron, would remain. This was the form of burial practised by the Algonquian tribe found occupying the extreme eastern parts of Massachusetts three centuries ago, and the same custom may have persisted for some years. Why then should graves similar in every respect, but situated a comparatively short distance northward on the coast, yet within the territory of a kindred people, be attributed to some mysterious race? The cemeteries examined by Moorehead and earlier by Willoughby should unquestionably be considered the work of the Abnaki, and many graves may be of more recent origin than those rifled by the Pilgrims in the year 1620.

Soon after coming into contact with Europeans the Indians along the coast lost many of their primitive customs and followed the examples set by the newcomers. The inhabitants of Cape Cod ceased burying their dead in pits, and placed the bodies, extended, in graves. It is quite evident the same change of custom resulted among the kindred tribes on the coast of Maine. The two forms would be very easily distinguished, as is evidently the case:

"Although the cemeteries of the Red-paint People are readily distinguishable from those of recent Algonquian tribes, the identification of their village sites is no easy matter. With reference to the latter, nothing may now be said, as it will be necessary to devote two or more seasons of additional exploration before the villages or camp sites of these peculiar people can be determined, and even then a clear line of demarcation may be difficult to draw."¹

A change in the manner of disposing of the dead would in no way have caused a change in the appearance of the village or camp sites of the same people, consequently many seasons may elapse and still "a clear line of demarcation" will not have been recognized.

¹ Moorehead, *op. cit.*, p. 35.